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## BAPTIST MISSIONARY MAGAZINE.

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## QUARTERLY PAPER.—No. VII.

## THE WITNESSING CHURCH.

[The following extracts are from a sermon preached by the Rev. John Harris, in London and Manchester, in 1837. Some of them may not be new to a part of our readers, but their intrinsic excellence and direct bearing on the objects of this publication, call on us to contribute, as far as we can, to their widest possible diffusion.]

The Jewish church was a local stationary witness; and the duty of the world was to come and receive its testimony; the Christian church is not local and stationary, but is to go to the world. The Jewish church was an oracle, and the world was expected to come and inquire at its shrine: the Christian church is an oracle also, but instead of waiting for the world to come to it, it is commanded to go into all the world, and to testify the gospel of the grace of God, to every creature. \* \* \*

Through each successive age of the Jewish church, the divine mandate may be said to have been issued to the world, directing it to repair to God's witnesses in Judea. But the world heeded it not. Individuals, indeed, resorted thither from far distant lands; but in all the regions whence they came, idolatry still reigned. The leading nations had, each in succession, come into contact with God's witnesses; but, so far from receiving their testimony, they went on worshipping their idol-gods, and even essayed to enshrine them in the very temple of Jehovah. Even the Jews themselves had lost the high and spiritual import of their own testimony. All things proclaimed that, if the world is to be enlightened and saved through the instrumentality of the church, another church must be set up, and another mode of witnessing be employed.

When the fulness of time was come, that church was set up. You know its heavenly origin, its aggressive constitution, and its early apostolic history, all combining to

prove, that it was a new thing in the earth, a fresh witness for God. In another, and a nobler sense than before, God became his own witness. The Son of God, in person, assumed the office. In this capacity he had been predicted—"I have given him," said God, "for a witness to the people." In this capacity he came; and, having traversed Judea in every direction, and found it hemmed in on all sides by the grossest idolatry,—having found that he could nowhere step over its frontiers, without entering the territory of an idol god,—having taken an ample survey of the world,—what was his estimate of its moral condition? He lifted up his eyes to heaven, and said— for he found that he could obtain no fit audience on earth—"O, righteous Father, the world hath not known thee!" And what, under these circumstances, was the course which he pursued? "To this end was I born," said he, "and for this cause came I into the world, that I should bear witness unto the truth,"—to the full manifestation of God. And, accordingly, his acts demonstrated the existence of God,—his humanity embodied the spirituality of God,—his character illustrated the perfections of God. He was the true "tabernacle of witness." The glorious train of the divine perfections came down, and filled the temple of his humanity. God was manifest in the flesh. His character left no attribute of the divine nature unillustrated,—his teaching left no part of the divine will unrevealed,—his kindness left no fear in the human heart unsoothed,—his meritorious death left no amount of human guilt unatoned for. Wherever he went, and however he was employed, he was still winning for himself that title which he wears in heaven—"The Faithful and True Witness." But, chiefly, Calvary was the place of testimony. There, when *he* could say no more for God, he bade the cross begin to speak. There, when his *lips* had uttered their testimony, he opened his heart, and spake in blood. There was

the summing up of all the promises, and of all the character of God; and the total was—*universal and infinite love.*

And now, if his first object had been thus to witness for God, his second was to arrange for the boundless diffusion of the testimony. No sooner has he worked out the great truth that *God is love*, than he provides that the world shall resound with the report. As if he had been sitting on the circle of the heavens, and surveying all the possibilities and events that could occur down to the close of time, he answers the objections to this design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that he should first distinctly legislate on the subject? "Go," said he—and he was standing but one step from the throne of heaven—"Go into all the world, and preach the gospel to every creature." Still, plain as this command might at first appear, the duty which it enjoins is so novel, and the project which it contemplates so vast, that doubts are likely to arise as to its import and obligation; he repeats it, therefore, again and again,—repeats it in other forms, as an old prediction that must be fulfilled, and as a new promise; "Then opened he their understandings, that they might understand the scriptures, and said unto them, Thus it is *written*, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." But peculiar qualifications will be necessary: "Ye shall receive power from on high," said he, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." But peculiar dangers will assail them; "All power is mine," said he; "go, and you shall move under the shield of Omnipotence; lo! I am with you alway, even to the end of the world." Thus, making the most comprehensive provision, and taking the whole responsibility of success on himself, his last word to his witnesses was, "Go"—his last act was to bless and dismiss them to their work,—and the last impression he left on their minds was, that *his church* was to be essentially missionary, or aggressive. \* \* \*

But there was no danger lest the church should yet, under the influence of its old attachments, cast back a lingering look to Judea, lest it should debase and localize religion, by regarding Jerusalem as its rallying point, and the temple as its home? Judaism, and the place where for ages it had dwelt, are forthwith swept away; henceforth but two parties are to be left on

the earth—the missionary witnessing church of Christ, and the listening world. Thus Judea, which had been the goal of the old religion, the resting-place after its wanderings, now became the starting-point of the Christian church, for the race of the world. The old economy had expected the world to be missionary, and to send to it. The new economy requires the church to be missionary, and to send to the world. And if the waiting and stationary character of that church had been emblematically represented by the bending cherubim on the mercy-seat, the new missionary church was henceforth to be represented by another mighty angel, flying in the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people, that dwell on the earth. \* \* \*

"But is there the same necessity for a witnessing church now as at first?" The wants of the world are more urgent than ever; or, what amounts to the same thing in the matter of our responsibility, we are better acquainted with them, and our facilities for meeting them, as far as Christian instrumentality *can* meet them, are greater than ever. The map of the world, in the days of the Apostles, was only the map of a province, compared with that which lies open before us. Every geographical discovery since, has only served to enlarge our ideas of the great Satanic empire. Oh! in what a small minority does the Christian stand! What a fearful expanse of darkness around him!—and that darkness how dense!—and what hideous enormities does it conceal! *There*, eructs has its chosen habitation, and feasts perpetually on human blood. *There*, superstition has its temples, and its sacrifices of human suffering, and its music of human groans. *There*, sin has its priesthood—its ceremonials of murder, and its ritual of lust!

By a very slight effort of the imagination, we can cause the hosts of evil to pass before us; and what a spectacle to behold! First, come the Jews out of all nations under heaven, each with a veil over his heart, and stained with the blood of the Just One. Next, nominal Christians, by myriads, and from all parts of Europe, headed, by one who drags a bible in triumph, as a dangerous book, and embraces an image, or an amulet, instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern sea, Egypt and northern Africa, the inhabitants of the largest and the fairest portions of the globe. After these, the swarthy tribes of Africa, central, western, and southern, with their descendants of the Western Indies, laden with the spells of witchcraft, and covered with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the isl-

anders of the great Pacific—fresh from the scalp-dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one-third of the species—in appearance all idolaters—in reality all atheists—a world of atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India—the nations of southern Asia, and the many islands of the Eastern sea, a thousand tribes, including infanticides, cannibals, and the offerers of human blood, dragging their idol-gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self-torture. And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kallee, who has given one half of the human race to be slaughtered for her honor. Oh, God, and is this *thy* world? Are these *thy* creatures? Where is thy church? Oh, righteous Father, the world hath not known thee, and thy church, appointed to declare thee, hath neglected to fulfil her trust! Christians, did you count their numbers as they passed? Six hundred millions, at least. Did you ask yourselves, as they passed, whither they were going? Follow them and see. Can you do so, even in imagination, without feeling an impulse to rush and erect the cross between them and ruin? *That* is your office; *that* is the great practical design for which the church exists, to go and testify this faithful saying, *that Christ has come to save them all.* “Ye are my witnesses, saith the Lord.”

And this reminds us of another inducement,—the testimony of the gospel is divinely adapted to them. It is not the fearful burden of Isaiah, threatening judicial blindness and hardness of heart, or we might hesitate to go. It is gospel. It is a message from Pity to Misery—an invitation from Mercy to Guilt. It is a gift from the fulness of God to the emptiness of man. The witness for Christ takes with him a treasure more precious than the ancient Jew, could he have taken the ark of the temple. Christian missionaries, you take with you tears—the tears of incarnate compassion; blood—the expiatory blood of the Son of God. “Before your eyes,” said the apostle to the Galatians, “Jesus Christ hath been evidently set forth, crucified among you.” Brethren, you go to India with the cross, to repeat the scenes of Calvary, to let the Hindoo see Christ crucified before his eyes. Do you feel sufficiently the grandeur of your message? You go to Africa, with the identical gospel that Paul took to Rome. You go to China, with the identical blessing that Christ brought from heaven. Oh, it was the consideration of their subject—its necessity, its adaptation, its infinite grace and glory, which fired the

apostles—which made them think little of life itself, when this was at stake—which made them wonder that any should suppose that persecution could affright *them* from their office—which gave them the air of ambassadors, the port of kings—which would have led them, if necessary, to contend for precedence with an angel. You go to address a nation, which, however depraved, was originally pre-configured to the truth; and the message you bear is divinely adapted to the moral state which that depravity has created—and the Spirit goes with you to give it effect. You go to tell the victims of imposture of essential truth—to point the eye of the Hindoo widow from the corpse of her husband, to Him who is the resurrection and the life—to tell the infanticide mother that she may save her offspring, and may press them to her heart—to tell the followers of Boodha of a true incarnation—and the parched pilgrim of the desert, of a well of water that springeth up to everlasting life—and the devotee of the Ganges, of the washing of regeneration, and the renewing of the Holy Ghost—and the self-torturing votary of cruelty, that the name of God is love—and the self-immolating worshipper of Juggernaut, of the sacrifice offered once for all, and of the blood which cleanseth from all sin. Oh, find out the nation where guilt has been hourly accumulating ever since the time of the deluge; and the command of Christ is, “Go to it.” And, having gone, challenge them to produce the one guiltiest man of their nation; and the command of Christ is, “Offer him redemption through the blood of the cross.” Have they, as many of the nations have, a fabulous tradition that such or such a cavern is the mouth of hell? Ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink; for He whom you preach is able to save even to *that* uttermost. \* \* \*

Again; think of the certainty, that the testimony of the gospel shall ultimately and universally prevail. We do not undertake to say, that the present kind of Christian instrumentality *alone* will cause it to prevail—that no new machinery, no miraculous agency, will come to its aid. But, whatever the means employed, the end will be gained—and gained as the result of *all* that had in any way been scripturally done to obtain it—the gospel, in the most enlarged sense, shall be preached as a witness to all nations.

Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece?—and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Witnesses for Christ came to Britain—and where now are Woden, and all the Saxon gods, Hesus, and all the more ancient and sanguinary

rites of the Druids? Brethren, the idols we assail have long since been routed; and the sword we wield, routed them. The gods of India are the same, under different names, which Italy and Greece adored: the sword of the Lord chased them from the West; and shall it do less now in the East? Many of them are already fallen. "Bell boweth down, and Nebo stoopeth." And the Christian missionary, approaching and standing before the most crowded temple, and the firmest throne that idolatry boasts, is divinely warranted in taking up a burden against it, and saying, "Thy days are numbered, and thine end draweth near." Yes, if there be stability in a divine decree—merit in the mediation of Christ,—if any truth in the doctrine of his reign—any power in the agency of his Spirit, the prediction shall be fulfilled. Prior to the ultimate triumph of the gospel, indeed, unnumbered events may transpire which have not yet been conceived. It is possible, even, that the affairs of the kingdom of Christ may at times assume a doubtful aspect, and his people may begin to wonder how *he* can retrieve them. But *he sees* no difficulty—he *feels* no perplexity. At any moment, he can touch some secret spring which shall silently and imperceptibly, but most effectually, change the whole aspect of his affairs. Looking on to the end, he sees nothing desirable which he has not provided for,—nothing adverse which he has not provided against. The history of the world, to the latest period of time, is written already in his mind. Every province of idolatry and error, has its limit and its date appointed there. The angel is already selected, who shall eventually shout, "Babylon is fallen, is fallen." The chorus is appointed whose voices are to resound, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Halleluia, for the Lord God Omnipotent reigneth." Brethren, if we listen, we can hear that voice too; for even now are they rehearsing for the glorious day,—and every hour increases the horns, and every echo that reaches us rebukes our indolence as witnesses for God, and proclaims the dignity of our office, and the certainty of our success. \* \* \*

Oh, there is a day—call it the millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth as the waters cover the sea. Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the church, and of ignorance from

the world. Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impressing his image on every heart, shall receive the homage of a renovated race. Brethren, these are visions—but they are the visions of God; and let nothing rob us of the inspiration to be derived from gazing at them. They are visions—but visions painted by the hand of God—dear in every age to the church of God—gazed on in death by the Son of God. Yes, then they were brought and set before him, and such was the joy with which they filled him, that he endured the cross, despising the shame. Then, on the lofty moral elevation of the cross, all the ages of time, and all the triumphs of his church, passed in review before him. He saw our missionaries go forth in his name to distant climes—again he looked, and saw them surrounded by ten thousand converts to his grace. He saw the veil fall from the heart of the Jews, and heard their bitter mourning as they stood looking at him whom they had pierced. He saw Ethiopia stretching out her hands unto God; and heard her, as the slave-chain fell from her loins, exulting in a double liberty. He heard his name shouted from land to land, as the watchword of salvation, and marked how its every echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael that now traverses the desert tracts of Arabia—the castes of India with their numbers infinite—the national Chinese—the Tartar hordes—the unknown and snow-concealed inhabitants of the north—the tribes of Europe—and all the islands of the sea; he saw them flocking into his kingdom—his grace the theme of every tongue—his glory the object of every eye. He saw of the travail of his soul, and was satisfied; his soul was satisfied! Glorious intimation! Even in the hour of its *travail*, it was satisfied. What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught even then a view of the infinite result in heaven! His ear caught the far, far-distant shout of his redeemed and glorified church, singing "Worthy is the Lamb that was slain!" Brethren; if we would do justice to our office as witnesses for God—if we would catch the true inspiration of our work—we, too, must often cross, as he did, the threshold of eternity—transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory around the throne of God. Realizing that scene, we should gird up our loins afresh, as if a new command had come down from heaven, calling us by name to be witnesses for God. \* \* \*



## American Baptist Board of Foreign Missions.

## Burmah.

## JOURNAL OF MR. SIMONS.

(Continued from p. 200.)

We have already mentioned the arrival of the Ava missionaries at Rangoon on the 6th of July, and the measures concerted for the best disposition of their labors till the state of the country shall permit them to return to their station. The following extracts from Mr. S.'s journal bring down the account of the Rangoon station to the close of 1837.

Rangoon, September 3. Lord's-day. Mounng Kyouk Khè, a Karen Christian, of some influence among the Karens at Karen Ghyoung village, was present at worship. He understands and talks Burman very well. In conversation with him, he informed me that the Karens have worship every Sabbath, and usually from fifty to sixty are present. I asked him if any of the Karens who worship the nats come to their meetings? He replied, "Teacher, they do not; but they revile us. I will tell you, teacher, how we do with them. When we meet with any of them, we try to get them to hear what we have to say, and if they show a disposition to hear us, we talk to them about the true God; and after we have talked to them a few times in this way, they begin to think what we say is true, and leave off worshipping nats, and come to our meetings. When they have attended our meetings three or four times, we think they are like ourselves, and consider them candidates for baptism. There are several such persons now waiting for the Karen teacher to come and baptize them." He was anxious, and so are all the Karens that come to us, to know the true state of the difficulty between the Burman and English governments, and how it is likely to terminate. He said, when there was a war before, they knew nothing about the true God, and they were afraid, but now they knew God and trusted in him, and they believed he would take care of them. "If the Burmans come and trouble us, and want to kill us on account of our religion, they must kill us; we cannot give it up."

11. Last night I overheard Luyi, a young man who is a member of the

church, and lives in a small bamboo hut near us, in a sharp contest with some one, and I was afraid he was quarrelling. It appears from his account this morning, that the man at whose house he lodges, was disputing with him on religion, and finding himself at a loss for argument to support idolatry, he got angry with him, and threatened to inform against him, and have him taken before the governor of the city, for having embraced the new religion.

14. Two ponghees called and conversed some time. One of them was from the country, and appeared very attentive to what was said to him. He said he wished to know what our religion was, and he hoped I would give him a large book, and he would read it carefully.

19. Forwarded a Burman letter to the deacon and Ko Shway Nee at Ava, with eleven tracts for the members of the church, and two for the Mekara prince. It is a new tract, called "A Father's Advice."

23. Last evening three Karens were present at family worship, and one of them prayed in Burman. This morning, after they had finished their breakfast, we met again, and one of them prayed in Karen, and they returned to their village.

24. Lord's-day. Worship as usual. Spoke from Matt. vii.

25. Luyi attended a funeral, and some of his acquaintance asked him why he did not go and kneel down with the rest of the people, before the ponghees, according to the custom of the country? He merely said to them that he did so formerly, but he could not do so now. This satisfied them.

Oct. 1. Lord's-day. Six persons at worship, three of whom were Karens from the jungle.

3. A man came to the house for a testament, which he wished for a friend of his who lived in a village some distance from Rangoon. This friend has read some of our tracts, and likes them, and wishes to read something more concerning the religion of Jesus Christ.

5. Ko Dong, an elderly man, called and staid some time. He was baptized a short time ago by br. Ingalls. I gave him the "Father's Advice." Although he seemed to be very ignorant, he may

have the root of the matter within him.

7. Three men from Sittaung called, and asked for books. They had seen and read some of our tracts, but not the testament. Each received a testament.

8. Lord's-day. Spoke from Matt. xi. There were nine persons at worship—males 6, females 3. One of the females after service asked for some books. Gave her the testament and *Father's Advice*.

12. Col. Burney and family left us for Maulmein and Calcutta, and probably for England.

19. A religious procession passed our house, having about twenty carts with hen-coops full of fowls, which they were taking to the jungle to set at liberty. This act is considered meritorious.

25. A solitary Karen made his appearance at the house. He is a Christian from Maubee, and had called, he said, merely to see whether the teacher was well.

Nov. 5. Lord's-day. Service as usual. At night br. Abbott arrived from Maulmein.

8. Three Karens called, and br. A. talked to them, in their own language, of the true God.

11. Four more Karens came in, to see and converse on religion with their teacher.

12. Lord's-day. Seventeen Karens present at worship. In the evening, br. A. had Karen worship. During the day, four Karens, who are not Christians, returned to Pantanau.

13. This morning most of the Karens returned to their villages with a good supply of books from br. Abbott. Those who are employed as teachers, during their short stay kept br. A. constantly occupied in answering their questions on subjects connected with church discipline, and parts of the tracts and scriptures which they did not fully understand.

26. Lord's-day. Present at worship two Burmans, three Karens, and our neighbors, Mr. and Mrs. Good. The latter is a member of the church, and is often heard reading the scriptures and tracts, and explaining them to her Burman female attendants and friends.

27. Two more Karens have called on us. A Burman woman called and said, a relation, who lives up the river, had requested her to ask the teachers for a testament and some tracts. She received a testament and two selected tracts.

Dec. 2. Heard from the church at Ava.\*

3. Lord's-day. At worship five Karens, one Burman, and Mrs. Good. In the evening six more Karens came, and worship was held with them in Karen by br. Abbott.

7. Received letters from several persons, and among them a Burman letter from Moug Oo Doung, one of the Ava Christians, who is with br. Kincaid at Tavoy.†

\* LETTER OF THE AVA CHURCH.

[Translation.]

Whan Mhú and Ko Shway Nee unite in affection, and send information to teacher Simons. Ourselves and wives and children, together with the disciples, by means of the favor and power of the Supreme God, and the affection sent by the teachers, are well. We also, without ceasing, continue meditating upon, and praying to the Supreme God. The books, *Father's Advice*, sent by teacher Simons for the purpose of distribution, have been given also, to Ko Kai, Ko Thah Oo, Ko Shway and all the disciples. We go about to and fro also, and often preach God's (éwingali) good law. Some men listen and inquire, and some dispute and reject. At Whan Mhú's house, we investigate the subjects of the divine law, and speak to one another upon them; and with those who are able to come we make prayer.

Moug Moug has gone to the city of Bassein, and has the situation of a Karen ruler.

May it be, that we may be able to hear and make exertion in the religion of the Supreme God.

Teacher Simons will please write and send the contents of this letter to Mergui city.

This letter is written and sent on the 5th day of the wane of the November moon, of the year, Burman era, 1199.

† LETTER OF MOUNG OO DOUNG.

Tavoy city, Oct. month, 15, 1837.  
My dear teacher Simons,

When I knew, by means of the teacher's writing and sending a letter in the English language to teacher Kincaid, that Mrs. Simons, T. and J., had gone to the city of Calcutta, I very much wondered. I am well, and am staying at Tavoy city with teacher Wade, endeavoring to learn the scriptures. Of the disciples who are learning, six are from Maulmein, one from Tavoy, and Moug Na Gan and myself from Ava, nine in all. In the morning, when the gong is struck, we assemble in the school, and when prayer has been offered to God, we learn our books four hours. At noon we have two hours intermission. In the evening we spend two hours in studying the scriptures, and then we are at liberty. Every Saturday we write and compose.

The teacher's friend and scholar whom he taught knowledge,

I, MOUNG OO DOUNG.

10. Lord's-day. Three persons only at worship.

14. At noon, brother A. left in a small boat for Pantanau. He expects to be absent twenty or twenty-five days. Besides Karen books, the Karen assistants who accompany him, take in their small baskets, seven Burman testaments, and six tracts on the sciences.

Received from barque Elizabeth, and passed through the custom-house, four boxes of Chinese tracts, which were sent, *via* Calcutta, from Singapore, by the Rev. I. Tracy, of the American Board, at the request of Rev. H. Malcom. They are to be distributed among the Chinese population in Rangoon, Anarapura, and at the Chinese mart.

28. Ko Lha called with his wife and one son. A short time ago his wife informed me, that they had sent one of their children, a lad about 8 years old, who attended our school in Ava, to the kyong, to learn to read. I then told her that if she wished her child to worship idols, she was taking the right step to do it, for the ponghees would be sure to make him do as the other scholars did, and she knew as well as I what that was. If the hoy became an idolater, the sin would fall on her and her husband, for both profess to believe in the true God, and his son Jesus Christ. It appears from the old man's account, that she took the hint, and, very soon after her return home, had the boy brought away from the influence of the ponghees. The next subject of our conversation was family worship. The old man acknowledged he was not very regular in performing this duty, and, as an excuse for neglecting it, said, that in the evening, when he returned from work, he was too tired and sleepy to attend to it. This duty, with that of instructing his children, the observance of the Sabbath, and the duty which, as a Christian, he owed to his idolatrous relations, friends and neighbors, was urged upon him, and he promised to attend to them better than he had done.

30. Two Karen Christians, who had been left near Pegu to instruct the Karens there, returned, having found some who bid fair to become Christians.

31. Lord's-day. At worship six adults and three children.

The year which now closes upon us, has been remarkable for its trials and mercies. When our fears were greatly excited by the fire of muskets, and the roar of cannon, the marching of armies, the city threatened with fire, and

plunder, and we knew not the moment when our lives and property would be exposed to the rabble, mad for destruction and plunder, we found it good to cast our care upon the Lord, and to trust in him, and pray, and quietly wait for his salvation. The promises have been made good to us. The Lord has been better to us than our fears, and delivered us from the many dangers to which we were exposed. In view of this mercy, and many others which we have experienced, we can exclaim, with the Psalmist, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Let the heavens be glad, and let the earth rejoice; and let men say among the nations, the Lord reigneth."

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### Siam.

#### EXTRACTS FROM LETTERS OF MR. JONES.

##### *Siamese Type—Tracts and Scripture distribution—Chinese School—Religious services.*

Dec. 19, 1837. I am most sincerely grieved to inform you, that when, about six weeks ago, we received a quantity of Siamese type from Mr. Dyer, and were led to suppose the fount was complete, and that we might proceed to use it at once, we found that two or three of the most important characters had been overlooked, and that consequently we cannot print a single page till they are procured. They are characters which were sent before I left Pinnang, and lodged with Mr. Dyer. They may have been lost or merely overlooked. The only opportunity to write to him, since the discovery, was by a junk, and whether he has yet received my communication, is uncertain. I have another letter ready, whenever an opportunity occurs to send: there may be none for two months to come. This circumstance will delay our printing at least six months, if not a year. I am satisfied that in ordinary cases, the cheapest, best and most expeditious way of getting a fount of type, would be sending a missionary to America, and getting it done there. The fount we are now getting made is beautiful in many characters; others are defective in form, size, or inclusion—defects Mr. Dyer kindly promises to rectify, and he will certainly do all he can. But this type, though the

best size for the present, being *much* smaller than the usual style of Siamese books, is still too large for many important uses, and it has not that exactness which type made at home possesses; nor can a fount of type be made in India, as well as at home. The workmen cannot be found to do it. Our disappointment in regard to the type may, however, be attended with some advantages. Matthew and Luke will undergo a more thorough revision, in consequence of the delay, and my studies will be less interrupted.

The two editions of the "Summary of the Christian Religion," Acts, and two editions of the "Commandments," have nearly all been circulated, making 500,000 pp. in about a year; we have yet a large proportion of the Parables, and a sheet tract (The Seven Princes,) making about 100,000 pp. 8vo. Most of those distributed, have been given to those who applied for them at the house, who have been told that they must read the one given them, and be able to give an account of its contents, before they could receive another. Those who can give a pretty good account of what they have had, frequently apply for more.

After br. Dean's departure, his Chinese teacher was encouraged to commence a school of Chinese boys in our compound, under the supervision of Mrs. Jones. He commenced with *three* scholars, and gradually increased to ten. Just then a circumstance occurred, which is illustrative of Siamese government, and of the obstacles which oppose our efforts. One of our best boys was coming to or returning from school, and was seen by some men in the employ of the king's sons. They seized him and carried him off to the prince, to be trained as an actor in his Chinese theatre. All the other scholars were panic-struck, and fled, and the school was entirely broken up. In a few days, the boy's father, taking a liberal present, applied to another nobleman of high rank, and prevailed on him to intercede for the boy's restoration. He was accordingly restored, and has come back. But to collect again all his comrades, is no easy task. Mr. Johnson, of the A. B. C. F. M., has suffered similar discouragements. It certainly is a subject attended with great difficulties. Though the fathers are Chinese, the mothers are Siamese. Siamese is their *mother* tongue. The mothers wish to have them taught by the priests; the fathers, on the other hand, have a great contempt for the Siamese

language. Hence it depends in a great measure on the children themselves, whether they will learn any thing or not.

As for my own labors, the greatest part of my time is spent in conversing with the natives, or in study, translation and revision. Siamese worship is conducted every evening with those in our employ, when explanations are offered, and exhortations made, to which tolerable attention is given. The Chinese continue to meet on Sabbath mornings, and their exercises are attended either by br. Davenport or myself, and commenced with prayer in English. The exercises consist of reading the scriptures and singing in Chinese, with some historical explanations by our school-teacher, and are closed by a prayer in Chinese by one of the members of the church. On Sunday afternoon, at two o'clock, I have Siamese worship, in regular form, which is attended by about thirty persons, some constantly, and others transiently. The simplicity of our worship excites some wonder among the Siamese, with whom ceremony and religious offerings are looked upon as the principal constituents of worship. That our communications are generally understood, we have the most satisfactory evidence. I say *generally*, because there is such a wide difference between their dogmas and the sentiments we wish to communicate, that, however perspicuous our expressions may be, it is very difficult to make such ideas enter the mind of an unthinking people.

The dispensary occupies from one to two hours daily. The number of patients varies from half a dozen to fifty in a day. They are of all classes. Some come for a single time, and some make daily visits, for a month or even longer, according to the nature or stage of their complaints. We see many who encourage us by their sober attention and apparent desire to know the truth; but, as yet, we find no Siamese respecting whom we feel any strong confidence that he knows the plague of sin, and the blessedness of pardon through Jesus Christ. Oh, for the Spirit's influences!

At the close of the year, Mr. Jones enumerates the following works which had been prepared for the press, in Siamese.

Besides the "Summary," Matthew revised, the "Parables," "Commandments," and Acts, Luke has been trans-

lated and partially revised, the "Golden Balance" translated, with a few slight modifications, and a short treatise on astronomy prepared; the stories of Joseph and Moses, including most of the particulars of scripture history from the time of Abraham to the entrance into Canaan, and the history of Nebuchadnezzar, have been compiled, and another sheet tract, of which you will herewith receive a translation. These last were executed by Mrs. Jones. With the commencement of the new year, other undertakings will be commenced.

The average attendance on Chinese worship for the last month, has been fifteen or sixteen persons. The three remaining church members are constant in their attendance, and so far as I know, regular in their lives.

#### *Obsequies of the royal dead.*

Two or three months since, the king's mother died. She was embalmed, and is still lying in state. It is customary, on such occasions, to erect an immense building, with platforms for crowds of actors and spectators, and a lofty spire, all executed in a style corresponding with royalty. In the erection of this building, and the preparation of all its nonsensical paraphernalia, probably 20,000 persons, high and low, have been engaged for the last two months, and will be for two or three months to come. On this lofty pile the remains are to be burned, prayers said, plays acted, and priests fed for several days; and all under pretext of reverence to the memory of the deceased. Such is the usual process in relation to the remains of kings and those of the royal family. When the ceremonies are over, the building is thrown down, and, when another occasion requires, another, of entirely new materials, is erected. At first view this might seem to be a very wasteful policy; and the question might be asked, why not let the first stand, and serve the same purpose for whole generations? But it is only after the burning, that the real object of all this pageantry and effort on the part of the people, is disclosed. The posts are the largest and most beautiful the country affords, and wrought with great labor. They can be and are readily sold to the Chinese as junk masts, at from one thousand to two thousand ticals apiece, and the money put into the royal treasury; and so of all the other materials. Others may sell without getting the full value; the king never. Thus the king acquires an immense fortune by the

death of a mother, or a son; but it is wrung from the hard labor of the poor.

EXTRACT FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, JANUARY 8, 1838.

#### *Printing Department.*

I send herewith an account of all the printing that has been done at this station up to the present period. Considering the wants of the people, and the gross darkness that prevails over this land, I have regarded it as a providential favor, that upon my arrival I was enabled to begin at once the printing of Siamese books. A vast deal, however, yet remains to be done towards the supply of Bangkok alone with the precious truths of the gospel. While we may be truly said to have made a beginning at the capital city, millions in the neighboring provinces are, at the same time, not only without books, but even, probably, ignorant of our professed object in visiting the country; and while we are surrounded by such multitudes of immortal beings, who are without God and without hope in the world, and feel conscious that our single efforts will not avail to affect their dreadful condition, the sensations of our hearts are awful, and we weep for them. If our American brethren were to stand where we stand, and see what we see, they would heartily unite in saying with us, a great deal more must be done, and done speedily, for Siam; and the places of those who have fallen, and are falling, in this extensive field, must be at once supplied. While our dear Christian brethren and sisters are hesitating to enter into this work, multitudes are crowding the gates of death.

The following table gives the titles of publications, with the number of copies and pages of each, respectively, which have been printed since Oct. 1836. From nine to ten months of this time, the press has continued its operations steadily, but under some disadvantages. The majority of these, however, are probably of a character common to the commencement of similar labors; such as the want of properly qualified assistants,—and of suitable type, &c. We have had as many as nine hands employed at one time, but that was for a few months, when we were printing Chinese simultaneously with Siamese. As a general thing, we have employed from six to seven hands, four of these being apprentices.

Names.	Cop.	Svo.	pp.
Summ. of Religion, 8vo. 24 pp.,	2000	48000	
Acts of the Apostles, (incomp.,)			
24 pp. quarto,	500	24000	
Acts of the Apostles, (complete,)			
68 pp. quarto,	2500	340000	
Summary of Religion, (condens- ed.) 16 pp. octavo,	5760	92160	
“Ten Commandments,” $\frac{1}{2}$ sheet, with explanations,	5000	10000	
Script. Parables, 20 pp. Svo.,	3840	76800	
A Parable, $\frac{1}{2}$ sheet,	5000	20000	
First Lessons in English and Si- amese, (school book,) 126 pp.,	480	60480	
Lessons in Arithmetic, 14 pp. 16mo.,	200	1400	
The Two Friends, (in Chinese,)			
42 pp. 8vo.,	1000	42000	
Sermon on the Mount, (in Chi- nese,) $\frac{1}{4}$ sheet,	4000	8000	
Select portions of Scripture, (in Chinese,) $\frac{1}{4}$ sheet,	2000	2000	
Ten Commandments, do. do.	2000	4000	
Easy Lessons, (in English,) 50 pp. 16mo.,	144	3600	
	34424	732440	
For Messrs. Bradley and Rob- inson, of A. B. C. F. M., books amounting to	8700	707280	
Total,	43124	1439720	

EXTRACT FROM A LETTER OF MRS.  
DAVENPORT, DATED BANGKOK, DEC.  
30, 1837.

#### English and Siamese School.

There is surely no department of missionary labor, which promises more *ultimate* benefit to the poor benighted heathen, than the instruction and conversion of the rising generation; as those who are now but babes, will, in a few *fleeting* years, become the princes, the rulers, the parents, and instructors of the land. We know, too, that not only is the youthful mind more susceptible of improvement, but the conscience is more tender, and the prospect of their becoming Christians incomparably better, than of those who have grown old in the superstitions and vices of heathenism.

Feeling thus the importance of this subject, and encouraged by the hope of ultimate success, I trust, if the Lord will, during the coming year, to make more strenuous and enlarged efforts in this interesting and important branch of missionary labor. So far, too, from being a hindrance in my acquisition of the language, I consider teaching as one of my greatest helps, and as abundantly repaying, even in personal emolument, all the time bestowed upon it.

The obstacles to the establishment

of schools here, are peculiarly numerous and almost insurmountable; so that, after a year's labor, my number now comprises but fifteen regular scholars, besides a few others, who have attended for a few days, or weeks, at different portions of the year.

The people are unwilling to entrust their children to us, for two reasons. One is, they are afraid we shall make them Christians, and forbid them to bow down to priests and images. The other, and by far the most weighty, is, that whenever they are in debt, or need money for any purpose, they sell their children into slavery, for the sum required, and thus make them the means of great personal gain; whereas, if they place them with us, only the *children's* good is secured, and being without natural affection, this is a matter of perfect indifference.

We may get as many children as we wish, either by buying them of their parents, or redeeming them from slavery; but it seems utterly impossible to obtain them, to any extent, gratuitously, except as day scholars, and then only those who live in the immediate vicinity. Knowing this, and thinking the plan of redemption one of mercy both to their bodies and souls, I have written to my private friends, to know how many they are willing to pay for, leaving only the expenses of food, clothing, &c. to be charged to the Board. One of my present scholars is a little girl whom we redeemed in Nov. 1836, expecting her to be paid for by the Rev. Thomas Hume, of Portsmouth, Va. She is aged eight years, is quite intelligent, and now speaks and reads English with much propriety. The price of her ransom was \$48.00. Another is a girl, aged 7, redeemed by Mrs. Johnson, in the same way. Another is a girl, sent gratuitously by prince Chow Fah, aged 14 years. Another a boy, sent by the same, aged 16. Another a Chinese boy, sent by prah Nai Wai, aged 18. The last two board in Mr. Jones's family. The rest are day scholars, some Indo Portuguese, some Burmans, some Siamese, and some Chinese.

In addition, I have a little girl, aged 17 months, placed under my care to be educated, and to remain until she is grown. Her father, who is a European gentleman residing here, pays all her expenses.

The scholars all learn English, and 13 of them Siamese; beside which the girls learn needle-work, &c.

With regard to *mental* improvement, much has been done; four, who at the commencement of the year knew not one of the Siamese characters, now read well, and several others have made considerable improvement. Their progress in English too, is quite satisfactory. But, alas! their hearts remain yet unchanged—they are still in the gall of bitterness and bonds of iniquity. I entreat an interest in your prayers, that I may be faithful to these young immortals, and that whilst their dark minds are enlightened, their hearts may be touched by the Spirit of God, and their precious souls saved with an everlasting salvation.

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### Germany.

JOURNAL OF MR. ONCKEN.

(Continued from p. 93.)

*Internal prosperity of the Church, amidst revivings and persecutions.*

Hamburg, Oct. 23, 1837. The meetings for preaching have, during the last three weeks, not only been crowded on Lord's-days, but also on the week-day evenings. The large saloon in which we assemble has not been able to hold them all. The appearance of usefulness is promising indeed, and the Lord grants me much assistance in dispensing the word of life.

26. I hear the Lutheran clergy have been assembled to consult what measures should be adopted against us, poor heretics. I understand they intend to warn the senate against the dangerous tendency of the sect "every where spoken against." The Lord bring to nought every weapon formed against his Zion.

At present there is a great hue and cry against us, and our faith is called into lively exercise. Lord Jesus, strengthen our faith!

The father of two of our sisters, who lately joined the church, has written to the senior of the Lutheran clergy, at the instigation of another Lutheran, who, if he had it in his power, would probably think he was doing God service by drowning every one of us. As, from the conduct of the father to his daughter, I had reason to fear that statements were made in the above letter not altogether correct, I requested a friend, (Dr. R.) who is on friendly terms with the senior, to call upon him, and ask him if I might have an inter-

view with him. This, however, the senior declined, on the ground that I was *too* great a heretic.

30. A man was introduced to me by one of our brethren, who appears to have been awakened under my preaching to a sense of his lost state as a sinner. He wishes to receive further instruction and join our community.

Nov. 2. We have been obliged to change the character of our Thursday evening meetings, at which, beside the lecture preached, several of the brethren were accustomed to engage in prayer. The greater proportion of the hearers who attend at present, are so ignorant, that they appear not at all to enter into the design of the humble but edifying effusions of the heart; and I am therefore obliged to restrict our *prayer* meetings to a more select society. Many of the dregs of society, who had never heard the word of life, now attend our assemblies. Oh, that these publicans and sinners may hear and live!

4. Baptized sister G.

5. Lord's-day. The Lord visited us this day with his gracious presence. We stood in great need of it, for man would swallow us up. The enmity manifested against us, for simply adhering to the plain command of our gracious Lord, is very great. But our hearts were refreshed this day. We had a delightful season, whilst surrounding our Lord's table. Our hearts were melted by viewing the amazing love of our dear Lord; our graces were revived, and new resolutions were formed, to follow Christ, whatever trials might await us.

"With Christ in the vessel,  
We smile at the storm."

We meet now every time under the apprehension of being molested by wicked and unreasonable men; but the God whose we are, and whom we serve, can protect us, and advance his own cause, though hell and earth unite against us.

The saloon was crowded to excess; many loose characters were present, but all went off quietly. Oh, that it would please Jehovah to pour his Spirit on these dry bones, and say to them, "Live!"

At the close of the Sabbath evening service, the church remains for united prayer to Him who has all hearts at his disposal, that he would be pleased, at this critical period, when our petition is before the senate, to influence them in our favor.

In the afternoon of this day, I gave private instruction to several hopeful persons at my house.

6. Our monthly missionary prayer-meeting was most numerously attended, and highly interesting. At the close I distributed about 100 tracts.

7. Sent several hundred copies of two new tracts into different parts of the country.

19. The Lord is very gracious to us; he still protects and blesses us. Much encouraged in my work. Several new applicants for baptism. About twelve individuals attended at my house for private instruction. The evening service was attended by a vast number of hearers.

20. Received a note from the Rev. Mr. R., an evangelical Lutheran pastor, who is so far interested for us that he wishes we may obtain toleration—in which he states, that Mr. H. M., missionary of the London Society for promoting Christianity among the Jews, told him I had made use of very strong language in reference to the Lutheran church; and that he had seen certain statements in my own hand-writing. I sent, in consequence, a note to Mr. M., requesting him to state where he had seen these things. To this he replied, he did not fully understand what charges I wished to bring against him, but that he would meet me at the pastor's house. I accepted his proposition, and met him this morning. Mr. R. had, however, so well understood my note, that he had collected all the materials he could. He produced a letter, written to my dear brother, Capt. T., of Philadelphia. But the statements, even in this confidential letter, did not amount to what he had charged me with. He next said, he had seen a letter in Eastfriesland, written by me, in which I had said to a Christian, I would come and help him out of heathenism, through immersion. He next charged me with the intolerance of some of our brethren at Oldenburg. Pastor R. was, however, too impartial to be imposed on in this way. He said the charges against me were not borne out, and he requested me to write immediately to Eastfriesland for the letter in question.

This Mr. M. is one of our most bitter opponents. He stated, in Mr. R.'s presence, "I have been formerly Mr. Oncken's friend; but as he re-baptizes Jewish proselytes, I cannot be friendly with him."

25. A man formerly given up to drunkenness, and recently brought un-

der the influence of the gospel, was this day brought to the liberty and holy joy of God's children. Blessed be the name of the Lord, for the displays of his almighty grace!

27. Enjoyed yesterday a delightful day. Our assemblies were highly interesting and edifying. The evening meeting was the most crowded we have ever had. An adjoining saloon, occupied by Jews for the purpose of preaching against Christianity, was also partly filled. How encouraging to have so many immortal beings before one, listening to that truth by which sinners can be converted to the true and living God.

30. The preaching was this evening again so numerously attended, that the adjoining saloon was again occupied. Several attempts were made during the service to create a disturbance. But the Lord stood by me, and enabled me to show to them the guilt they were incurring in thus despising his word and disturbing the people met for the worship of God. This silenced them for a few minutes; but, as I proceeded in my discourse, (founded on Ps. lxxxvii. 5: "Of Zion it shall be said, this and that man"—or, as Luther has it, all kinds of people—"was born in her,") to describe the various characters that had also been converted here—when I remarked that some in this assembly now sat at the feet of Jesus, who, till recently, were, like many of them, bold blasphemers of Christ, and that I yet hoped to see many of them as trophies of redeeming love and sovereign grace—they became exceeding mad. But they were silenced once more, and the worship closed. Several men lingered after the meeting at the entrance of the saloon, as I was afterwards told, with the intention to beat me on going home; but the Lord restrained their wrath, and after making a considerable noise before the house, they went away.

Poor fellows! they know not what they do. These poor, deluded creatures are called Christians, have been sprinkled and confirmed, and probably go once a year to the communion; and of such, alas! there are thousands. But this is my consolation—the Lord can set a boundary to their rage, over which they cannot pass. Nay more, he can soften their hearts, and make them his friends. Lord, have mercy upon them!

We are now indeed a reproach among the people, and the falsehoods circu-



lated about us are too revolting to be repeated. Blessed be God, all these things are foretold in his word, and are therefore calculated to confirm us in our faith. But surely the delusion is awful, that these heathens call themselves by the endearing name of Christ.

Dec. 6. Received a summons yesterday to appear at the police office this morning. I went accordingly, when senator H. prohibited me from conducting public worship in the evening, on penalty of paying a fine of fifteen dollars if we transgressed. The reason assigned for this unexpected severity, was the disorderly manner in which the people had conducted themselves lately at our meetings. I observed that I had sent several times for a police officer, and if one or two had been present, it would have been prevented. At my earnest solicitation, he allowed us to continue the service, at least on the Sabbath morning.

*Public Worship prohibited by the Senate  
—Baptisms—Retrospect.*

9. Received a note from senator H., requesting me to discontinue the morning service at the saloon, also—the Senate having decided that we were not permitted to hold PUBLIC worship. He intimated, at the same time, we might meet *privately* either at my own or some other house. May the gracious Savior stand by me and my dear people at this trying crisis, and enable us to submit with Christian resignation to his blessed but mysterious dispensation. May he shield and protect us, for man would swallow us up. Crowds of people have been assembled before the house, where we met for worship, almost every evening, who threatened to break the windows. We are now objects of derision from the lowest dramshop to the fashionable drawing-room.

Many individuals, however, who have attended under my ministry for some time, express their deep regret at the measures adopted against us, and that they are deprived of these means of grace. It is hoped some of them will have their eyes opened, and choose the good old way.

Late in the evening a man called, who has attended during the last twelve months under my ministry. He stated that he had now fully made up his mind to follow Christ in all his commands, requested private instruction, and wished to join the church. Blessed be God!

in the midst of wrath he refreshes us with gracious tokens of his presence.

10. Lord's-day. Preached to about fifty or sixty hearers, at my own house, from Matt. xvi. 18—"Upon this rock I will build my church," &c. Went afterwards down the river, in a boat, to a little island, and baptized six converts. Notwithstanding the unpleasantness of the weather and the badness of the ground, we were all perfectly happy.

At six o'clock in the evening, I commenced a new course of instruction with seven new applicants. Br. Köbner conducted the meeting in the evening at br. K.'s, (formerly sister Langes,) being too much fatigued to go myself. The Lord own and bless these various services.

15. Attended this day at the police office, in consequence of a previous summons, when the decision of the senate was read to me. It states that we are permitted to state our wishes to the senate, but are, until the matter is finally decided, strictly prohibited holding any religious services in a PUBLIC manner, and in case of transgressing, severe measures to be used against us.

17. Lord's-day. Both our assemblies, at my own house and br. Kräger's, were well attended: a considerable number of individuals present, besides our own members.—The number of my catechumens has increased to nine.

25. Our preaching was well attended. Those not members are now admitted by cards, by which it assumes a more private appearance.—The number of my catechumens is still increasing.

31. The saloon at my house was crowded by attentive hearers, both morning and evening. At ten in the evening, about thirty-six of our members assembled again at my house, when we recounted all the mercies which had followed during the year just closing. We enjoyed a sweet season in prayer and praise, and we sweetly glided from the old into the new year, whilst calling on the name of the Lord.

Jan. 1, 1838. At our missionary prayer-meeting, I took a retrospective view of what God had done among us during the past year, by which we were all much encouraged. Our hearts rose in holy gratitude, when the pleasing fact was brought before our minds, that not less than twenty-five converts had been added to our numbers. I trust that the brethren and myself will be impelled, from the success that has attended our feeble efforts, to go forward

in the work of the Lord with increasing zeal.

Sixteen attentive catechumens attended for instruction in the afternoon. Some of them look forward with earnest desire for the day when they hope to be admitted to all the privileges of God's house. The hatred against the positive command of Christ and those who render a cheerful obedience to it, becomes more and more formidable, and some of my catechumens have to suffer not a little from their relations, on account of the step they are about to take.

6. One of our brethren has made an excursion into Holstein, and brought us pleasing accounts of the people he had visited. He had distributed two hundred tracts, which had been well received, and conversed with many on the things that make for our peace. They had also requested a greater supply of "little books," and promised to give something towards distributing them.

16. Both during the past and present week, many individuals have applied for cards of admission to our meetings, which afforded me many opportunities of conversing with them. I trust the Lord is thus overruling the things that happened to us, to the furtherance of his own blessed cause.

18. Blessed be the Lord God of Israel, who alone doeth wondrous things! The Lord Jesus has caused my heart to leap for joy, on account of the success with which he has again crowned my feeble instructions. Nine of my catechumens, with whom I have just closed my instructions, called on me during the present week, and offered themselves as candidates for baptism and church-membership. From the conversation I had with them, I cannot doubt that they belong to the Lord Jesus. The experience of some is clear and striking, and redounds to the free and sovereign grace of God. This is especially the case with Mrs. Z., who attended for upward of three years under my preaching, and has, during the whole of this time, been under deep conviction, exposed to the severest opposition from her husband, and tempted and tried by the great adversary of souls. In short, every effort has been made to induce her to forsake the narrow path—but in vain. Grace has triumphed, and she is now fully established and determined, in the strength of God, to follow him in all things.

Called on senator H. to inquire if we

might not occupy the saloon again for worship. He promised to do what he could, and held out the hope that, in a short time, we might assemble there again, if the people were all admitted by cards. From what this gentleman said, it is pretty certain that though the concession will not be granted, we will be tolerated and allowed to have, at least, an existence—a privilege which, ten years ago, we could not possibly have obtained.

28. Four candidates for baptism were examined before the church—a practice which, at my suggestion, was adopted for the first time. The accounts given of their conversion, experience, and doctrinal views, were clear and satisfactory. We were all much edified, and constrained to bless our God, for the wonders of his grace.

Feb. 1. During this and the preceding week, several individuals have joined the Temperance Society.

Received a most encouraging letter from Dr. R., at St—. The cause is prospering there, notwithstanding the severe trials to which some of the brethren have been exposed;—their faith has been strengthened, and their numbers increased.

4. One of our sisters was this morning called to join the church triumphant, whilst we pleaded for her in our assembly.—Enjoyed a delightful season at our Lord's table in the evening.

7. The remains of sister K. were this day committed to the silent grave. Attempted to improve the occasion, from I Cor. xv. 55—"Death is swallowed up in victory." A considerable number of the neighbors were present. Twenty of our brethren carried the coffin. As we went out of the court where our sister had resided, we were hooted by the people, some calling after me, "That is the fellow who dips them;" others, "*je quakers—je quakers*,"—a term much applied to Christians in this country.

10. In a weekly paper, conducted by several of the evangelical candidates, we are constantly exposed to all the prejudices and bad feelings which the defenders of infant baptism have uniformly manifested against us in this country. Not one argument against our practice is advanced. The weapons employed against us are irony, slander, and insinuations. At present, we can do nothing against this unchristian treatment, but commit our good cause to Him who was reviled and rejected of men.

11. The meetings at my house were numerously attended to-day. Many applicants for admission we could not admit.

*Translation of Tracts—Jever—Public worship resumed—Repeated Baptisms.*

16. Received an interesting letter from a lady at St. Petersburg, accompanied by three tracts in *ms.* and the offer to defray the expense of printing 5000 copies of each, if we should approve of them for publication. The tracts were translated from the English by a young theologian from near Hamburg, who has recently been converted at St. Petersburg, and were accompanied by an interesting letter from him, breathing the spirit of love and devotedness to the Lord Jesus. He kindly offers to render what assistance he can in translating tracts.

18. Several hopeful characters having applied for private instruction, I commenced again a course of instruction with them. The Lord bless us with his good Spirit, and open the truths of his word to our understanding.

24. Two of our brethren have made an excursion into Holstein, visited a number of villages, and distributed six or seven hundred tracts: they were generally well received.

Many applications continue to be made for admission to our meetings, which, for want of room, we cannot meet.

My bible class is well attended. About forty are generally present, and I trust this means is highly conducive to establish my people in the truth.

March 3. Our monthly missionary prayer-meeting was very lively. About three dollars were collected, and one individual gave a gold ring for the tract cause.

10. Most encouraging news from Jever. The efforts made by the brethren to extend the Redeemer's cause, have been blessed. They have to rejoice in the accession of two converts, from both of whom I had letters, written in all the holy fervor generally attendant on our first conversion. I am invited to visit them, in order to administer the Lord's ordinances to them in their original simplicity.

12. My saloon was crowded both services this day; many strangers present. Preached from Luke xviii. 13. I trust the word came home with power, and will yield fruit to the praise of God.

Our prayer-meetings, exclusively for the church, we find a great blessing, and they are therefore well attended. Oh, that the Lord would hear us, and for the honor of his own name, remove the obstacles to the general diffusion of his truth!

24. The applications for admission to our meetings are becoming more and more frequent. About one hundred cards have been issued; but we must now refuse—my house is now full.

April 1. We recommenced our worship at the saloon in the *Böhmken strasse*. Oh, that it would please the Lord to protect us here, and permit us to worship him without being molested! All things are possible with Him, on whom alone our hope is stayed.

2. Our missionary prayer-meeting was truly edifying, and the collection better than usual. A gold seal was laid on the plate.

9. As the senate has strictly prohibited us from baptizing in the *Elbe*—that is to say, on Hamburg territory—it is an advantage that we are situated just on the borders of Denmark and Hanover, and thus evade the law, whilst we still resort, on these interesting occasions, to the river, which to me has unequalled charms. We proceeded accordingly with four new converts down the river, a little below —, where, about eight o'clock in the evening, they were buried and raised again with their Lord and Savior, in his own divine institution. Blessed be the Lord God of Israel, who, notwithstanding all the efforts of our opponents to retard the spread of gospel truth and ordinances, causes them to extend and increase.

11. Br. Lange accompanied me down the river, to look for a suitable place where the ordinance might be administered to the three sisters who have been accepted by the church; but we could not find any suitable spot on this side. We took, therefore, a boat, and went over to the — side of the river, and fixed at last on a small uninhabited island, at a considerable distance from Hamburg. Baptized this evening another young convert near N—.

14. Took a boat at A—. Br. L. and another friend acted as rowers. Went with our three sisters to the little island previously fixed on; but the tide being so high, our little spot was inundated, and we had to proceed further. At last we succeeded in finding a suitable

spot, in the middle of a branch of the Elbe, where the command of Christ was cheerfully obeyed. Our dear sister Z. had just come up out of the water, when she fell on her knees, quite overcome with her feelings, and called upon her Savior, in the most impressive manner, to enable her to be faithful, even unto death. Her joy on returning home was great indeed, in which the two other sisters participated. The step our sister Z. has taken, is at the risk of being separated from her husband; but her confidence is in God her Savior. In Him she is now rejoicing. Our tour lasted upwards of three hours and a half.

15. Lord's-day. We have enjoyed a glorious day. The Lord has visited his poor, despised and persecuted people, and his gracious presence has revived, comforted and encouraged us. The celebration of the Lord's supper had been postponed until to-day, as our new members were anxious to sit down with us.

My heart overflows with gratitude, to see the breach, occasioned by unstable men, thus graciously healed, in the admission of eight new members. Oh, that our poor hearts may never grow cold any more, after such displays of grace! Lord Jesus,

“ Still bind us to thy sway,  
Else the next cloud, that veils the sky,  
Drives all these joys away.”

16. One of my catechumens sent me this day an interesting letter, from which it appears he is fully convinced of his lost state, and that there is salvation in Christ only. He earnestly desires to be joined to the church. May he give himself first to the Lord, and then to his people. Amen!

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### Greece.

EXTRACTS FROM A LETTER OF MR. LOVE,  
DATED PATRAS, JAN. 25, 1838.

#### Translations—Printing-Press—Schools.

In one of our letters we expressed the hope of being able soon to commence the work of translation for the press. This we might have done, could we have found, for a length of time, a teacher competent to make our translations good Greek. For while it is comparatively easy to translate *verbally*, it requires no small perfection in a

language, to translate into it according to its peculiar idiom. Our translations, therefore, hitherto have had, and, for some time still to come, must have no other design than our own improvement. I mention this, as it bears on the subject of sending hither a press. It should be noticed, however, that there are in print or in press, in modern Greek, numerous publications approved by the American Tract Society, any of which may be re-printed.

Dr. M. informs us that the “Moral Philosophy” will be ready for the press within three months, should nothing unexpected occur to prevent. He proposes to send a prospectus to different parts of Greece, and to his friends in the Ionian Islands, (in which place he is extensively known,) for the purpose of soliciting subscribers. This is a common way of publishing books in Greece.

Since our letter in regard to a press, some facts have come to light, which, together with the last communications from the Rooms, present the thing in a somewhat different aspect. Scriptures, we have learned, may be had at present, from the British and American Bible Societies, if not by gift, at least cheaper than they can be printed here. And if it be a fact, that school-books and tracts, specially the latter, may be had to a desirable extent from the A. B. C. F. M.'s. press, at Smyrna, this is certainly all that we could wish.

The publications at Malta and Smyrna are far more extensive than we had supposed, and it is possible that of late the governmental press at Athens has diminished the demand for school-books from mission presses.

Respecting schools, it will be proper to notice something of the changes which have taken place in Greece, and especially in Patras, during the past year. The government seem to be waking up in respect to this subject, throughout Greece, particularly in those places where missionaries are established. Recently one of the most celebrated teachers of the kingdom has been sent to Patras, in order to take charge of the Hellenic school. Within the last two weeks, also, a school for girls has been opened, to be supported chiefly from the funds of the town. It already contains one hundred scholars. The school is free for the poor. In all this, we would see the hand of a wise Providence, and we cannot but think God designs it for good.

Mr. Love proceeds to offer the following views relative to the

*Comparative claims of preaching, and school teaching.*

That it is a work of benevolence and piety to teach the ignorant the ordinary branches of useful knowledge, I do not deny. *But are these the operations usually blessed to the conversion of the soul?* This with me is the question. "They prepare the way for conversion," it is frequently said. Very true, I answer, and in Greece they hedge it up again, and the missionary finds himself opposed, and slandered, and destroyed, with scarcely a single convert to appreciate the purity of his motives, and the benevolence of his labors, or to plead the cause of his Master and of undying souls, within the doors that are shut against him.

Let me preach Jesus Christ and him crucified—the glorious gospel of the blessed God—neither looking to "Egypt for help," nor refusing to bear the cross. If I err, I err with the more successful of every age of missionary effort. If I err, I err with apostles, and martyrs, and confessors, of whom this world was not worthy—nay, I err with the blessed Jesus himself, who preached the gospel to the poor. Nor has the gospel ever been preached in vain. And if wicked men have arrayed themselves against it, the saints of the Most High have always come off conquerors. Nor can I think that there is anything in the condition or circumstances of this people, forbidding a faithful exhibition of the blessed truths of our holy religion. What others may have seen, I know not. I have never seen any thing which would afford the missionary an occasion afterward to say, "In stripes abundant, in prisons frequent, in deaths oft; five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned. In journeyings often, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Perhaps one is ready to inquire—Is it best then to relinquish schools entirely? We answer—by no means, but *teach less and preach more.* Such is the state of things at Patras, just at the present time, in respect to schools, that

it is difficult to say how much, or how little we ought to teach. What will be the character, extent and permanency of the town school?—Will the English ladies' school be re-opened?—are questions of interest touching this subject. The Hellenic school, with its present teachers, will, in a great measure, supersede the necessity of a high school on our part for boys. In respect to such an establishment, with the present provisions of government in this town, and with the present state of feeling among one class of Greeks,—we would profit by the example of Rev. Dr. King, and be premonished by the condition of the Smyrna schools. If there should be here, at any time, pious young men of promise, they should in no wise be neglected in the principles of sound learning. In respect to our other proposed school operations, while we still feel that something should be done, it will be impracticable to form an opinion as to particulars, at the present time.

*Distribution of Scriptures, Tracts, &c.*

Since our last, the governor of this province has been absent, and our petition to be booksellers remains as it was. In our last, it was noticed that Dr. M. had, at our suggestion, taken out a license, for the express purpose that we, through him, might distribute tracts, and give the Word of Life to this perishing people. An extract of a letter, dated Aug. 29, 1837, will show you the kind proposal of Rev. Mr. Calhoun, agent of the American Bible Society, and now at Smyrna. Mr. C. says, "I have come to this part of the world, on an agency of the American Bible Society. That society has been in the habit of making appropriations of bibles, or money, in these parts; and one part of my duty is, to supply American missionaries with such scriptures as they may need. It has struck me, that you may be in want, from time to time, of copies of the Greek, or other scriptures. If so, I shall be glad to furnish you with such as you may need. The A. B. S. has published only the New Testament in Modern Greek. But I am at liberty to purchase, at the depots of the British and Foreign Bible Society, such scriptures as we have not. The B. & F. B. S. has a depot here, and another at Athens; so that I could have you supplied at short notice."

The letter was received Sept. 15th. As soon as the door was open for our

operations, we replied; and after expressing our gratitude, in accepting his kind offer, we laid before him the extent of the field, the wants of the people, and our facilities through Dr. M. for supplying them, leaving it with him to furnish us, at the expense of the Bible Society, such scriptures, [i. e. whether British or American,] and as many, as his own judgment should dictate. It is hardly time yet for the books to arrive.

In the mean time, Dr. M. has received a note from the acting governor, stating that he *must not* distribute the "Translated Scriptures," since the holy Synod of Greece are displeased at the scriptures being translated, and opposed to their being circulated. Dr. M. replied, that he is under the laws of king Otho,—that he knows of no legislative body in Greece, but the General Council,—that to the Synod he is not amenable, and, since it is neither illegal nor wrong to distribute the word of God in a language which the people can understand, he *must* distribute. Dr. M. is therefore distributing. He says he apprehends no difficulty. It will be seen, therefore, why we have thought best to have the whole operation, at present, carried on in his name, and at his house. He informs us that he has prepared an article for the press, which he thinks will silence all objections. This was done without any suggestion on our part, and even without our knowledge. It does not require much faith now, to see that the withholding of our petition—the thing which enlisted Dr. M. in the distribution of the scriptures—was one of the blessings which God had in store for us.

We are pleased to see that Dr. M. keeps a copy of the holy scriptures on his table, for his own reading. Last week, on Monday eve, he had an occasion to show me a number of passages, occurring in his reading the day previous, and touching the inutility of religious teaching in the churches in an unknown tongue.

Said the Dr. to the bishop of Achain,\* while his little boy was reciting scrip-

\* Ἀχάια, pronounced A-cha-ee-a. The Greek *a* has universally the sound of the Roman *a* in *far*. The *i*, that of *i* in *machine*.

I will here say one word respecting *accent* in the Greek language. In Greece, the accent in pronunciation corresponds exactly with the written accent, thus:—αἰθῶρας, αἰθῶρας. The former is spoken with the accent on the antepenult, the latter with the ac-

ture, and answering scripture questions, "My son has been able to obtain this scripture knowledge, by means of the Translated Scriptures. In my opinion, the Bible Societies of England and America have been a great blessing to our nation." "But," says the bishop, "these missionaries teach our children, and publish books contrary to our religion." Says the Dr., "I am now talking about the *translated scriptures*. Perhaps I understand the ancient language as well as any man in the Peloponnesus. But when I read the Septuagint, my mind soon becomes weary. I learn the will of God with far more ease from the translation. Is not this, then, a great blessing to our nation, so many of whom cannot understand the word of God *at all*, in the ancient language?" "Unquestionably!" exclaims the bishop, "but I do not understand what influences these *missionaries* to leave their country, and their homes to spend their lives amongst us, unless they have some self ends in view." Says the Dr., "I will ask you one question. Tell me, what influenced Lord Guilford in his kindness to Greece, and Grecian youth? Was it selfishness or benevolence?" "Benevolence, surely," was the reply. "There are *many* Lord Guilfords still in England and America," rejoins Dr. M., "whose only motive is benevolence, in their labors for Greece. You know that there are two American missionaries, with their families, in Patras. With these men and their designs, I am well acquainted, and I know they have no other object than to teach sound learning, and what is found in the holy scriptures." The bishop at this moment was called, and here ended the conversation. We suggested to the Dr., that if the bishop was not aware of any motive in this world but selfishness, he might be referred to Him who left heaven, and came into this world and died on the cross for sinners, or to him who declared himself the Apostle

cent on the penult. The only exception I have noticed to this remark, is in the dissyllable prepositions. Here, the stress of voice is on the first syllable, while the written accent or tone is on the last. The written accents of the ancient and modern language correspond, wherever the words are the same. The acute, the grave, and the circumflex accents are marked by no difference in pronunciation. The Greek scans his poetry, placing the accent on those syllables marked by the *written* tone, notwithstanding it is said in our college to be impossible.

[ἀποστολος, missionary] to the Gentiles, going through this land preaching the gospel.

The only open decree, I believe, of the synod, on the reading of the scriptures, by the people, appeared, if I mistake not, in 1833, declaring the Septuagint, and the New Testament in ancient Greek, to be canonical—to be the only scriptures to be read in the churches, and the only scriptures proper for religious instruction, &c.; since which time, as you are aware, the demand for the translated scriptures has increased many fold, and many thousands have been circulated.

We ourselves have distributed, the past year, ninety copies of the New Testament scriptures, and some fifteen or eighteen copies of the different printed parts of the Old;—also, perhaps one hundred and fifty small religious books and tracts. This has necessarily been done, especially for months past, under most disadvantageous circumstances. Sometimes we have felt rather uneasy as to what might be the consequences. At others, when an individual has come, and besought us for the Word of Life, or a religious book, conscious that we had done all in our power to obtain the illegally withheld permission, we have given—thinking if they put us in prison, it would be a good place there, to preach the gospel.

Of the box of books received from Rev. Mr. Riggs, and noticed in ours of the 19th of August last, one hundred and ten were copies of the scriptures; the remainder school-books and tracts, chiefly the latter, and these principally of the publications approved by the American Tract Society. These are the books which Dr. M. is now distributing. Since he began, four days since, he has disposed of forty-eight copies, eighteen of which were scriptures. He gives to none who are not solicitous of receiving.

In regard to a new station, we fully appreciate the remarks made on this subject in your last, and were very sorry to learn, what we had every reason to expect, that the pecuniary embarrassments of our country were affecting the treasury of the Board. But “as prospects were brightening at some points,” and as we are laboring in this great field *single-handed*, so far as our own denomination is concerned, I cannot but hope that our fathers and brethren will think of us—no! not of us, but of these *perishing multitudes*, and

send out a reinforcement the ensuing autumn, if the men can be found. “Should circumstances, however, compel to our laboring for a considerable time without reinforcement,” the following considerations, among others, should have their weight in determining whether, “in order to bestow our labors with the greatest and best effect,” there should not be in connection with this, also another station.

You see how it is in respect to the distribution of the scriptures, tracts, &c. In this department of labor the station would not suffer, if another were also occupied. And in respect to schools, if it be desirable to do something here, notwithstanding the provisions already made by government, would it not be more desirable to do something where nothing is being done? With respect to the exhibition of the truths of the gospel, if inquirers were pressing in upon us by scores, the case would be different. Few circumstances abroad could then be so interesting, as to warrant a removal of a part of the labor from this station. But while, at the present time, we would bless God for some encouraging tokens, we see that the intercourse of both of us is nearly with the same individuals.

And finally, how can I feel that two missionaries should be stationed at one place, (unless it be extensive,) while other places, of equal or greater importance, are entirely destitute; and where thousands and tens of thousands are not only ignorant of the glorious gospel, but have *no means in their power* of acquainting themselves with its blessed truths. The precious gospel gave me life, and it was because salvation through Christ is *not possible* to my fellow sinners in heathen lands, that I *could not* preach the gospel at home.

Until the present time, I have not been able to visit Salonica. I design now to embrace the first opportunity, and with the blessing of God hope to communicate the results of my tour immediately after returning.

It may interest some of our readers to learn the temperature of Patras for several successive months, as noted in the following table prepared by Mr. Love. The period of observation, it will be perceived, begins in February, and closes in August, 1837.

The observations were made at sunrise, at the heat of the day, and at 9 P. M. There had been no rain for the last two and

a half months, but the rainy season would begin soon.

FEBRUARY.		MARCH.		APRIL.		MAY.		JUNE.		JULY.		AUGUST.	
Thermometer.		Thermom.		Thermom.		Thermom.		Thermom.		Thermom.		Thermom.	
	Eve.		53½		66½		61½		73		74½		Eve.
	Noon.		61		72		72		81½		85½		Noon.
	Morn.		51½		60½		65		69½		73½		Morn.
	Eve.		52		58		58		73		75		Eve.
	Noon.		68		60		60		89		90		Noon.
	Morn.		39*		42		48		64		72		Morn.
Mean,													
Warmest,													
Coldest,													

\* The coldest day of the year.

† The hottest.

### Cherokees.

#### EXTRACTS FROM LETTERS OF MR. JONES.

Our readers are apprized of the measures now in progress for the removal of the entire Cherokee nation to the Western or Indian Territory. The subjoined extracts from letters of Mr. Jones will enable them to appreciate, to some extent, the distressing calamities which are involved therein; and will call forth their most fervent prayers for their afflicted brethren. To present a more complete view, we begin with a brief paragraph under date of

May 21. Our minds have, of late, been in a state of intense anxiety and

agitation. The 24th of May is rapidly approaching. The major-general has arrived, and issued his summons, declaring that every man, woman and child of the Cherokees must be on their way to the west before another moon shall pass. The troops, by thousands, are assembling around the devoted victims. The Cherokees, in the mean time, apprized of all that is doing, wait the result of these terrific preparations, with feelings not to be described. Wednesday, the 16th inst., was appointed as a day of solemn prayer.

May 31. We have cause for thankfulness that some few glimmerings of hope have at length penetrated the gloom. The delegation at Washington have at last come to an understanding with the Secretary of War on the basis of a new arrangement; the Indians to cede the country east, to remove within two years to the west, to be protected during their stay, and escorted to their place of destination; to remove themselves, and have a title in fee to the country west of Arkansas; to receive a gross sum to cover all demands. May the Lord direct all for the advancement of his own glory!

Camp Hetzel, near Cleveland, June 16. The Cherokees are nearly all prisoners. They have been dragged from their houses, and encamped at the forts and military posts, all over the nation. In Georgia, especially, multitudes were allowed no time to take any thing with them, except the clothes they had on. Well-furnished houses were left a prey to plunderers, who, like hungry wolves, follow in the train of the captors. These wretches rifle the houses, and strip the helpless, unoffending owners of all they have on earth. Females, who have been habituated to comforts and comparative affluence, are driven on foot before the bayonets of brutal men. Their feelings are mortified by vulgar and profane vociferations. It is a painful sight. The property of many has been taken, and sold before their eyes for almost nothing—the sellers and buyers, in many cases, being combined to cheat the poor Indians. These things are done at the instant of arrest and consternation; the soldiers standing by, with their arms in hand, impatient to go on with their work, could give little time to transact business. The poor captive, in a state of distressing agitation, his weeping wife almost frantic with terror, surrounded by a group of crying, terrified children, without a friend to speak a consoling word,



is in a poor condition to make a good disposition of his property, and is in most cases stripped of the whole, at one blow. Many of the Cherokees, who, a few days ago, were in comfortable circumstances, are now victims of abject poverty. Some, who have been allowed to return home, under passport, to inquire after their property, have found their cattle, horses, swine, farming-tools, and house-furniture all gone. And this is not a description of extreme cases. It is altogether a faint representation of the work which has been perpetrated on the unoffending, unarmed and unresisting Cherokees.

Our brother Bushyhead and his family, Rev. Stephen Foreman, native missionary of the American Board, the speaker of the national council, and several men of character and respectability, with their families, are here prisoners.

It is due to justice to say, that, at this station, (and I learn the same is true of some others,) the officer in command treats his prisoners with great respect and indulgence. But fault rests somewhere. They are prisoners, without a crime to justify the fact.

These *savages*, prisoners of *Christians*, are now all hands busy, some cutting and some carrying posts, and plates, and rafters—some digging holes for posts, and some preparing seats, for a temporary place for preaching tomorrow. There will also be preaching at another camp, eight miles distant. We have not heard from our brethren in the mountains since their capture. I have no doubt, however, but the grace of God will be sufficient for them, and that their confidence is reposed in the God of their salvation. My last accounts from them were truly cheering. In a few days they expected the victorious army, to sweep them into their forts, but they were going on steadily in their labors of love to dying sinners. Brother O-ga-na-ya wrote me, May 27, that seven, (four males and three females,) were baptized at Taquohee on that day. He says, "If it shall be peace, we intend to meet at this place on the second Saturday. We are in great trouble. It is said, that on Monday next we are to be arrested, and I suppose it to be true. Many are greatly terrified."

The principal Cherokees have sent a petition to Gen. Scott, begging most earnestly that they may not be sent off to the west till the sickly season is over. They have not received any answer

yet. The agent is shipping them off by multitudes from Ross's Landing. Nine hundred in one detachment, and seven hundred in another, were driven into boats, and it will be a miracle of mercy if one-fourth escape the exposure to that sickly climate. They were exceedingly depressed, and almost in despair.

July 10. The work of war in time of peace, is commenced in the Georgia part of the Cherokee nation, and is carried on, in most cases, in the most unfeeling and brutal manner; no regard being paid to the orders of the commanding General, in regard to humane treatment of the Indians. I have heard of only one officer in Georgia, (I hope there are more,) who manifests any thing like humanity, in his treatment of this persecuted people. \* \* \*

The work of capturing being completed, and about 3,000 sent off, the General has agreed to suspend the further transportation of the captives till the first of September. This arrangement, though but a small favor, diffused universal joy through the camps of the prisoners.

11. "The Lord hath his way in the whirlwind, and in the storm;" and we have no indication that he designs to suspend the operations of his grace, until the present calamities shall pass away; but, rather, that he is determined to carry on his work, and build up the wall of Jerusalem, "even in troublous times." In confirmation of this opinion, I am most happy to say, that the conduct of our brethren, in their late painful trials, so far as I have heard from them, has been highly exemplary. Humility, patience, and forbearance, and a devotional reference of every event to the wise guidance of their Heavenly Father's hand, have marked their behavior on every occasion.

Brethren Wickliffe and O-ga-na-ya, and a great number of members of the church at Valley Towns, fell into Fort Butler, seven miles from the mission. They never relaxed their evangelical labors, but preached constantly in the fort. They held church meetings, received ten members, and on Sabbath, June 17, by permission of the officer in command, went down to the river and baptized them, (five males and five females.) They were guarded to the river and hack. Some whites present, affirm it to have been the most solemn and impressive religious service they ever witnessed.

I have omitted till now to say that as

soon as General Scott agreed to suspend the transportation of the prisoners till autumn, I accompanied brother Bushyhead, who, by permission of the General, carried a message from the chiefs to those Cherokees who had evaded the troops by flight to the mountains. We had no difficulty in finding them. They all agreed to come in, on our advice, and surrender themselves to the forces of the United States; though, with the whole nation, they are still as strenuously opposed to the treaty as ever. Their submission, therefore, is not to be viewed as an acquiescence in the principles or the terms of the treaty; but merely as yielding to the physical force of the U. States.

On our way, we met a detachment of 1,300 prisoners. As I took some of them by the hand, the tears gushed from their eyes. Their hearts, however, were cheered to see us, and to hear a word of consolation. Many members of the church were among them. At Fort Butler, we found a company of 300, just arrived from the mountains, on their way to the general depot, at the Agency. Several of our members were among these also. I believe the Christians, the salt of the earth, are pretty generally distributed among the several detachments of prisoners, and these Christians maintain among themselves the stated worship of God, in the sight of their pagan brethren, and of the white heathens who guard them.

We had a very laborious journey through the mountains, which we extended to the Cherokee settlement in North Carolina. Here we had several meetings with whites and Indians, and on Sabbath, the 1st inst., had the pleasure to baptize, on profession of their faith, three Cherokee females, who had previously been examined and approved.

## Recent Intelligence.

### *Arrival of Missionaries.*

The barque Rosabella, capt. Green, which sailed Oct. 28, 1837, for Maulmein, returned to this port July 28, having completed her voyage out and back in the unusually short period of nine months. The outward passage to Amherst occupied 112 days. The missionaries arrived at Maulmein, Feb. 19.

Religious meetings were held during the voyage, nearly every Sabbath, and generally twice in the week, for the benefit of the crew,

besides a bible class, &c.; and at one time it was supposed that a work of divine grace had been begun in the hearts of some of the seamen. The kindest exertions were made on the part of the officers and men to render the missionaries comfortable and happy.

Passengers in the Rosabella on her homeward voyage, Mrs. Mason, of Tavoy, with her three children—Mrs. M. to return immediately, the latter to remain in this country.

### *State of the Missions in Burmah.*

Our latest date from Maulmein is of March 26. The question of peace or war with the Burmese was still undecided, and the operations of the missionaries continued nearly the same as at our previous dates—Messrs. Simons and Abbott being stationed at Rangoon, Messrs. Howard and Ingalls at Maulmein, Messrs. Kincaid and Hancock at Mergui, and the others at the stations respectively occupied by them prior to the revolution. Most gratifying additions have been made to the churches, especially the Karen. About seventy have been baptized in the Maubee villages by Mr. Abbott, and from forty to fifty by Mr. Mason, in a recent tour in Tavoy province, besides numerous baptisms by other missionaries. A summary of the baptisms by Mr. Mason will be found below. We shall hope to give a more detailed account in a future number. The total of baptisms in Bormah, reported by the late arrival, is one hundred and thirty-two.

EXTRACT FROM A LETTER OF MR MASON, DATED TAVOY, FEB. 19, 1838.

### *Annual Visitation of out-stations—Baptisms.*

I have just returned from a visit of five weeks, to the out-stations under my charge, Palouk, Patsauoo, Pyee-khya, Palau, and Katay. The remaining stations Kapa, Kapyau, Tsarawa, Tamla, and Patso, where I located assistants or school teachers, last rains, being within the limits of the province of Mergui, are now in charge of the brethren who occupy that station. During my present journey, I have had the pleasure of baptizing forty-three individuals, of whom one is a Pgho, and one a Burman. Of the last year's inquirers, twenty remain in an encouraging state of mind, though not yet deemed fit for the ordinance; and forty-eight new cases occurred, of whom five are Pgho; making in the aggregate,

sixty-eight names remaining on my inquiry list.

*Palouk.* Here four persons were baptized, and seventeen others remain on the list of inquirers. A school has been taught here for two years in succession; but, in consequence of the inefficiency of the teacher, or from some other cause, only six persons have learned to read, and those very indifferently.

*Patsauoo.* Patsauoo is a tributary of the river Palouk, and the Karens on its banks are more civilized and settled than any with whom I have heretofore been acquainted. Thirteen persons were baptized, and twenty-six remain as inquirers. A school was taught here during the rains, and, on examination, eighteen persons able to read were found.

*Pyeekhya.* Two years ago I was rejoicing over the success of the native assistant at this place, as my journals show; but now I am mourning over the injury he has done to the cause here. At the very time I thought God was blessing his labors in an eminent degree, the man was committing adultery in secret, and his guilt was not discovered for more than a year and a half afterwards. His conduct has been the occasion of stopping all inquiry, and bringing grievous reproach upon that holy name by which we are called. Fourteen persons were baptized, one suspended, two restored, twelve members of the church have removed to Mata, and seven names remain on the inquiry list. There are upwards of forty readers in this settlement, though few could be induced to attend school last rains, in consequence of the bad conduct of the assistant that was there the previous year.

*Palau.* In the Pgho settlements, on the lower part of this river, I baptized one Pgho man, and left five others as candidates for the ordinance next year, besides several others favorable to Christianity.

In the Sguu settlements, at the head waters of the river, eight persons gave me their names, as candidates for baptism, but none were admitted to the ordinance. Five persons have learned to read in the school taught here.

*Katay.* I baptized eleven in this place, and left five inquirers. A school was taught here, as at the other stations, and thirteen persons have learned to read.

Excepting Pyeekhya, no one was ever baptized at any of the above stations before, and they may therefore be

considered as new churches; though the restless habits of the Karens are such that no conjecture can be formed as to where the people will be two years hence: The people at Kapa are anxious to form a Christian village on the Tenasserim, and some of the Christians at Katay are about to join them there. The people at Tsarawa have moved down the river several miles, to the mouth of Tamla creek; and after I left Tamla last year, the church, except two persons, moved up to Mata. Changes are of constant occurrence, and unless the people can be induced to form permanent villages, all labors for their improvement are, to a great degree, useless.

On leaving Katay, I went down to Mergui, with a view of accompanying br. Kincaid to the Karen settlements in that province; but he was taken unwell the day before we proposed commencing our journey, and it was finally arranged for him to go alone. It will be necessary, however, for me to go down south again this season, and possibly I may yet visit those stations. To-morrow I propose going out to Mata, from which we hear the most distressing accounts of the ravages that the cholera is making there. The disease has abated in town, but is very fatal in the villages north of the city. I have only time to add, that I had the valuable assistance of br. Bennett in my late journey, and am now accompanied by br. Hancock, who will return with me when I again visit the southern jungles.

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*List of Letters, &c., for the Rooms,\* received by the Rosabella.* E. Kincaid, journal May 20, 1837—March 5, 1838, letters March 10, 11—D. B. L. Wade, Dec. 19, 1837, Jan. 19, 1838—E. L. Abbott, Feb.—, 27—J. H. Vinton, Feb. 24,—C. Bennet, March 6, 10—S. M. Osgood, March 8, 26—E. Macomber, March 5—R. B. Hancock, March 10—Messrs. Stilson, Brayton & Stevens, March 10—D. Brayton, March 13—E. A. Stevens, March 25—L. Stilson, March 26—A. Judson, (dupl.) July 10, 1836, March 19, 21, 1838, and 2 others—L. Ingalls, March 19, 22—J. M. Haswell, March 17, 18—H. Howard, March 20, 21—Missionaries at Maulmein, March 21—T. Simons, March 17, 23—F. Mason, Feb. 19, March 9.

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\* Those for Mr. Malcom excepted, who is absent.

## Donations,

From July 10 to August 10, 1858.

<i>Maine.</i> —Penobscot Fnr. Miss. Soc., per Dea. Levi Morrill, tr., per			
Dea. A. Woodward,		39,00	
Sidney, a few members of the 2d ch., per Mr. J. C. Morrill,		6,00	
South St. George, Rev. William Johnson, per Dea. D. Sevey,		2,00	
		<hr/>	47,00
<i>Massachusetts.</i> —Boston, Fem. memb. of Dr. Sharp's ch., for Burmah,		5,00	
Boston, Fem. Juv. Miss. Soc. in Fed. st. Bap. S. S., to ed. Bur. girl, per			
Mrs. Reynolds,		9,00	
“ 2d Bap. ch., mon. col., per Dea. B. Kimball,		9,26	
“ Juv. Miss. Soc. of 2d Bap. soc., per Mr. W. A. Bell, director,		4,25	
“ Bap. For. Miss. Soc., Fed. st. ch., at mon. con.,		7,44	
“ “ “ “ Charles st. ch. and soc., by subscription,			
for For. Miss., per Dea. Woodcock,		291,31	
“ Collections at mon. con. in Charles-st., per Dea. Spalding,		37,03	
Middleboro', Levi Peirce, Esq., tr. Old Colony Bap. For. Miss. Soc.,			
per J. Waterman, Esq.,		51,00	
Charlestown, Oliver Holden, Esq.,		50,00	
Newton, 1st Bap. ch., mon. con., per Rev. F. A. Willard,		36,68	
Taunton, Miss Julia Ann Clark, for school for teachers in Burmah,			
per Rev. Mr. Clark,		2,00	
		<hr/>	502,97
<i>Connecticut.</i> —Stafford, Bap. ch., mon. con., per Mr. J. H. Chandler,			6,31
<i>New-York.</i> —Collected by Rev. A. Webb, agent of Board, as per			
N. Y. Bap. Register,		683,00	
Oneida co. For. Miss. Soc., D. Bennett, tr.,	253,10		
Utica, Broad st. S. S. Miss. Soc.	53,08		
per Messrs. Bennett & Bright and W. Colgate,		306,18	
Jay, Fem. Miss. Soc., Mrs. Sally Purmort, tr., per Mr. J. Putnam,		13,40	
Monroe Asso., Dea. O. Sage, tr., per Mr. Pancost,		497,00	
Onondaga Asso., 206,00—Dea. H. Edwards, to ed. Karen boy, 25,—			
per J. Monroe, tr.,		231,00	
Owego, balance of a remittance from Rev. P. B. Peck,		62	
Saratoga asso., per Dea. J. A. Waterbury, tr.,		138,81	
		<hr/>	1,870,01
<i>Pennsylvania.</i> —Philadelphia, Mrs. Jane Taylor, to ed. Karen boy, to			
be designated for Rufus Babcock, per Dr. Babcock,			25,00
<i>Michigan.</i> —Adrian, J. Hutchinson 10,—Medina, Bap. Fem. Miss.			
Soc. 25,—Medina, ch. 2,63,—per Messrs. Bennett & Bright and			
W. Colgate, Esq.,			37,63
<i>Kentucky.</i> —Covington, Rev. J. B. Cook			100,00
<i>Illinois.</i> —Tremont, Rev. Isaac Meriam			4,00
<i>Virginia.</i> —“ A Virginia Baptist,” for support of Siam Mission,		50,00	
“ “ “ “ “ African Mission,		50,00	
		<hr/>	100,00
<i>South Carolina.</i> —Welch Neck Bap. ch., Society Hill, per John Wil-			
son, Esq.,		500,00	
Columbia Bap. ch., per Rev. J. L. Reynolds,		100,00	
		<hr/>	600,00
<i>American Tract Society,</i> for tracts for Shyan Mission,		700,00	
“ “ “ “ “ Teloogoo Mission,		500,00	
		<hr/>	1,200,00
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			\$4,492, 9

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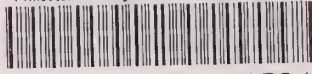
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